THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared" (PS. 130: 3, 4).

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THE GOSPEL OF JESUS CHRIST.

WHAT is the gospel of Jesus Christ? Is it worth while preaching? Is it worth the sacrifice involved in proclaiming it throughout the world? If I were called upon to state, in one brief sentence, what the gospel of Jesus Christ is, I would probably say that it is a divine message to the children of men concerning the fatherhood of God and the brotherhood of man. I think that comprehends everything. That is just what it is. It is a message from God to the children of men concerning our Father in heaven and concerning the brotherhood of man—as to how that is to be established in this world.

More particularly it teaches us that we are, by nature, sinners—yes, sinners, not only because of the acts of sin we may have committed, but because of the sinful condition in which we, through the fall, find ourselves, and which makes us love, naturally, darkness more than light, and which makes it, naturally, more difficult for us to practice righteousness than unrighteousness. On account of this condition—so the gospel tells us—we need a Savior, and our Father has given us a Savior—His Son, who came to save that which was lost. It tells us how to place ourselves in a position of acceptance of His work: by repentance, which means, originally, a change of mind, so radical, so complete as to cause us to lead a new life, different from the life we used to lead before we repented; by faith, which accepts the vicarious work of our Savior as ours, and therefore justifies us in the eyes of our Father in heaven, as we read of Abraham, that he believed God, and that was counted him to righteousness; by baptism for the remission of our sins, through which we accept Jesus, and confess before the world that we have so accepted Him; and by the laying on of hands for the reception of the Holy Ghost who will be in us a new power for

life, for enlightenment, and for holiness. All this and more is comprised in the gospel of Jesus Christ. It is a message to the world, showing it how to be saved from sin and all its consequences, and how we can be placed in a position where we can gain eternal exaltation.

Was it necessary that such a message should come from our heavenly Father at this time? It will be admitted by all who have an open eye to the condition of the world, that the ancient systems of paganism have no salvation in them for the human family. Consider the philosophies of India, for instance. What have they done for the millions that live in the East Indian peninsula? Have they saved those human beings? Hindooism, Brahmanism, or whatever it is—has it been a power for salvation, to lift those people out of poverty, of slavery, of tyranny, of superstition, of ignorance? What about the caste system, for one thing, if nothing else? Where you find a nation divided with walls between classes, so that one cannot step over to the other; where one caste is crawling in the dust continually to a higher caste, that nation has not been saved. Where you find poverty and famine and pestilence carrying away millions of human beings on account of neglect, ignorance and superstition, the work of salvation has not yet produced results.

Similar conditions meet us if we turn to the millions of China, although recently that country has taken a long step forward. Japan, it is true, has advanced of late years wonderfully, but the impetus for advancement came from the outside and not from something that country had in itself. Japan's religion did not save it. Mohammedanism has not saved the Mohammedan world, as everyone acquainted with the conditions in Mohammedan countries knows.

Consider the Christian world. The Greek Catholic church prevails in Russia, for instance. It is no reflection on the Russian people, among whom there are thousands upon thousands of good and noble men and women, to say that the country, notwithstanding the unity of effort in the present titanic struggle, is torn by dissension, and that the masses are groaning under ignorance and superstition. It is but to state a fact to say that those who struggle in that country for liberty and for human rights do not have the church on their side, but are struggling against tyranny, both political and ecclesiastical. The nation needs the gospel of Jesus Christ as a power of salvation.

We meet the same fact among other nations. Roman Catholicism has given to the world a great many good things, and civilization is highly indebted to that religious faith; but it has failed to save the world. Wherever we go, all over the world, under that faith, we find conditions more or less similar to those encountered in Russia. And it is not a great deal better in the Protestant world. I am merely calling attention to facts, nothing else. Far be it

from me to depreciate anything that has come to us through the Reformation. We owe to it, among other things, liberty of conscience. We owe to it the advancement of civilization to a degree when it became possible to establish the democratic form of government which is rolling on and filling the world like the little stone in the dream of Nebuchadnezzar. I say we owe all this, in a way, to the Reformation; but it is, nevertheless, a fact that the masses of people living in Protestant countries have not been saved. They are struggling to-day, as hard as they ever did during the feudal times, to throw off the yoke of oppression.

In order to illustrate what I mean, let me state what salvation is. We have a key to that in the song which the angels sang when our Savior came into the world. Listen: "Glory to God in the highest!" But that is not all. Listen again: "Peace on earth and good will toward men!" That is what salvation means as applied to conditions here on earth—peace and good will—and it is evident that as long as this has not been realized in the world, the world has not been saved. As long as men still stand arrayed against men in deadly combat; as long as classes are divided against classes; as long as the rights of the weak are trampled upon by the stronger; so long the world has not been saved and so long we are in need of the proclamation of the gospel of Jesus Christ; so long it must be preached to every creature. The gospel of Jesus Christ is the gospel of peace, and the Lord gave it to His people that it might be preached as a preparation for His coming, for, "The gospel must be preached unto every creature, with signs following them that believe; and behold, the Son of Man cometh."

That is the great event for which the Church is making preparation; for which the gospel of Jesus will be preached, if I understand it right, from the central stake of Zion, in great power, whenever it shall please the Lord to establish that part of His vineyard. "Behold, the Son of Man cometh," and then there will be peace on earth. I take it that the great number of social and political questions that are at present disturbing the earth, making peace impossible, will have to be solved through the preaching of the gospel of Jesus Christ everywhere; and when those social and political questions are solved, then the nations and the rulers of the earth will be prepared to lay down all power, all glory and all dominion at the feet of Him whose right it is to rule.

But is not this merely another dream, another Utopian illusion? Will there ever be peace among the children of men? I fully believe so. I endorse the following by a noted divine: "Will war die—war that claims the immortality of death and sin? Yes, and death and sin and Satan will live to weep over the grave of their renowned confederate; and such a funeral! Methinks I see it now. The earth, sea, and sky are vibrating with joyous emotion, and there is gladness in the heart of every living thing. The dust of fourteen thousand millions of human beings, butchered on the

battle-field, stirs into life and form! and upspringing from coral graves and caverns fathomless in the sea, myriads of human skeletons leap upon the land and clap their bony hands in triumph; and around the globe runs the exulting gibber of the sheeted dead, that the great destroyer has fallen. And yonder, methinks, there rolls a sea, full fifty fathoms deep—a dark, dead, salt sea of tears, fed by the outlets of a hundred thousand millions of human eyes that wept at war's doings. And now a wailing wind, a monsoon of widows' and orphans' sighs, moves over the briny deep, and lifts its bitter waves in sympathy with the world's jubilee. And labor, wan, dejected labor, at whose veins the monster fed, runs up and down the green hills, exulting to see the curse removed; and red-handed slavery, the eldest thing of the leprous beast, lets go from her palsied hands the bonded millions she held with iron grasp, to throw their fetters into the grave of war and shout for joy with all the sons of God that man is free." The King of glory is approaching. The signs indicating His advent are multiplying. Let us be prepared.

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all."

J. M. S.

MINUTES OF NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference was held in the Mechanics' Institute, Burton Street, Nottingham, on Sunday, October 11th, 1914. There were present: President Hyrum M. Smith of the European mission; Elders James E. Davis, Charles L. Carlisle, and Herman J. Vickers of the Manchester conference; Elders Henry F. Young and Ernest E. Greenwood of the Sheffield conference; President R. S. Zimmerman of the Kœnigsberg conference (Germany); President Eddis W. Watkins and eighteen traveling elders of the Nottingham conference.

The morning session commenced at 10:30 by singing, "My Sabbath Home." Prayer by Brother John Marshall. Singing, "In remembrance of Thy suffering."

After a few remarks on the sacrament by Elder A. B. White, sacrament was administered by Elders George S. Wheatley and George S. Ballif. Concert recitation (Ex. 20: 4-11) was led by Elder Wilford Bishop. Two musical numbers were given by the children of the Eastwood Branch Sunday School. A retold story of Ruth and Naomi was given by Doris Blisset. Rhoda Beeston sang, "Oh, I had such a pretty dream, Mamma." A recitation was given by Muriel Banham. "Dear to the heart of the Shepherd," was sung by Wilford Thompson, Margaret and Gwendlyn Welch, the choir assisting in the chorus. Singing, "Love at home."

President Hyrum M. Smith expressed his pleasure at listening

to the program given by the children, and at knowing that they were being taught the commandments of the Lord. It is, he said, entirely unreasonable to think that when the little children are taught in righteousness, they grow to manhood and womanhood to be initiated into all manner of unrighteousness, as some of the people of the world have imputed to us. The gospel of Christ is a practical religion, and not a theory. Its teachings were given for the purpose of being lived up to, and each child is instructed on the principles of the gospel in order that it may observe them. The spirit and testimony of the gospel inspires each individual to put into active practice the teachings of Christ. It is easy for men to praise the Lord and acknowledge His will when they are prospering and enjoying good health, but it is harder to acknowledge His will in regard to them when adversity comes their way. Some people forget the Lord when they prosper, and it is those very ones who deny God and curse Him when misfortune overtakes them. The Latter-day Saints should, and do, accept the Lord's will concerning them. If their lot be cast in hard and stony places, they become reconciled to the will of God in thus having them there. Some people confess with the mouth their belief in Christ, and take upon themselves the responsibility of doing His bidding, but as soon as they have completed their confession they forget to do those things that they have contracted to do. After they have gone to church they seem to feel that they are privileged to spend the remainder of the day in places of amusement and holiday making, many of them going into sin and unrighteousness. The keeping of the Sabbath day holy is an eternal law, and is given for the purpose of being obeyed. No work should be done on this day, and our food should be prepared with singleness of heart and with as little labor as possible.

The choir rendered an anthem entitled, "Sun of my soul." Benediction by Elder H. Le Roy Frisby.

The afternoon session commenced at 2:30 by singing, "Come, come, ye saints." Invocation by Elder George Woolford. Singing, "On the mountain's top appearing," by the choir.

President E. W. Watkins spoke of the organization that was instituted by Christ in His church, showing that it was necessary to have the same in order to make effective the teachings of Christ. This organization was composed of men called of God, as was Aaron, and they were apostles, prophets, pastors, teachers, etc.

Elder William H. Pyott presented the general and local authorities of the Church, who were unanimously sustained; he also gave a statistical report of the conference during the past six months.

Sister May Alvey sang a solo entitled, "Babylon."

Elder James Andrews explained the Latter-day Saints' conception of God. God, he said, is a personage with body, parts and passions. Many instances in the Bible were given to prove that He is a living God.

The choir sang the anthem, "How beautiful upon the mountains."

Elder William E. Cox stated that the Bible is the word of God, and that it contains many principles that are essential for the salvation of every person. One of these principles is baptism. It was shown clearly that baptism is essential in order to enter into the kingdom of God.

A quartette entitled, "A perfect day," was sung by Elders H. Le Roy Frisby, George S. Ballif, Aaron T. Pingree and W. H. Pyott.

President Hyrum M. Smith then spoke. He stated that he had enjoyed the remarks of the speakers. The elders, he said, were men called of God, and were sent into the world to proclaim the gospel, and the Lord would reward them for their labors, although not with material wealth. The elders were teaching the people to have faith in God, to repent of their sins and be baptized by immersion for the remission of their sins; then they would receive the gift of the Holy Ghost. These principles were to every person upon the earth. The elders go to all nations to preach the gospel because they love their neighbors and are thus fulfilling the commandments of Christ, and demonstrating by their works that they really do love their fellowmen. The fact that the elders leave their homes and loved ones to come into the world, ought to convince the people that they are living the gospel. The nations at the present time are fighting each other, and the motive which impels them is not a love for the principles of the gospel or for each other, but is one born of the adversary. It will not be until men learn war no more that they will have that peace which will be characteristic of the millennium, and the peace of the millennium can not come until the people learn and practice the principles of the gospel.

Singing, "When dark and drear the skies appear." Benediction by Elder Herman J. Vickers.

The evening session commenced at 6: 30 by singing, "We thank Thee, O God, for a Prophet." Prayer by Elder Stephen H. Paskett. Singing by the choir, "Behold, the mountain of the Lord."

Elder James E. Davis expressed his pleasure in being in Nottingham. He stated that this was his home town, and also the place where he was baptized. He related instances of the persecutions he received shortly after his acceptance of the gospel. He spoke of the plan of salvation, and explained the existence of our spirits before the world was framed. He showed that in our life here we must live the teachings of Christ, for in that way only is His gospel saving. Our hereafter is plainly marked out, and in order to attain eternal life we must not fail to do our part. He said that some Christians held that belief in Christ would save a person without obedience; but this is one of their errors.

Elders William H. Pyott and H. Le Roy Frisby sang a duet entitled, "Come unto me and rest."

Elder R. S. Zimmerman stated that baptism was a principle

given to us, and it was intended that it should be obeyed. In being baptized we are obeying one of the commandments of Christ. Adam was commanded to offer sacrifices and was obedient, although he did not know why he should do so. Abraham was commanded to offer his son, Isaac, as a sacrifice, and was obeying it when other means were provided for this purpose. He was not aware of why he should do this, but he was obeying the command of God. Nicodemus was told by Christ that he must be born of water and of the Spirit in order to enter into the kingdom of God, and that applies to us as well (John 3: 5). By being baptized we are fulfilling the commandment of God which leads to eternal life, and that is something which money cannot buy.

"The children's home," was sung by Sister Lavinia Cufflin.

President Hyrum M. Smith, after giving instructions to the Relief Societies in regard to the making of clothing for the comfort of the soldiers, stated that all Latter-day Saints were interested in doing charitable works, mentioning many instances where they have helped their fellowmen. We have been the enemy of no man, but delight in the uplift and salvation of every person. The gospel we teach is salvation in this life as well as in the next. This life is part of our eternal life, and the gospel gives eternal life. It alleviates the ills of the temporal life as well as secures eternal happiness in the hereafter. This gospel, which secures so much, is based upon the foundation of apostles and prophets, Christ Himself being the chief corner stone (Eph. 2: 19-21). It is not based upon any single principle, but upon every principle and doctrine of the Redeemer. They are all necessary, and each one of them must be complied with. A person must show by his works what he really professes, or his profession is of no effect. If a profession be made to do things by any person, and they are not executed, an eternal life cannot be gained; and, too, the condemnation is greater, because when the light is received, a compliance with its principles is expected. The gospel of Christ embraces all truth wherever it may be found, "On heathen or on Christian ground." The gospel of Christ the world calls "Mormonism." Ever since this gospel was restored through the Prophet Joseph Smith, Satan and his servants have tried to prove it untrue; but they have not disproved any one of the principles which the Prophet taught, and the simple reason is because no person can prove the truth to be untrue.

The choir rendered an anthem entitled, "His promise true." Benediction by President E. W. Watkins.

On Saturday, October 10th, 1914, at 2:30 p.m., a very good Priesthood meeting was held at 47 Castle Hall, Castle Gate, Nottingham. Each elder bore a testimony of the gospel and spoke as they were led by the Spirit of the Lord. President Hyrum M. Smith gave many valuable suggestions and advice to the elders.

WILLIAM H. PYOTT, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 22, 1914.

EDITORIAL.

OUR MEETINGS.

ONE of the duties of Latter-day Saints is to attend the public meetings of the Church. In the Doctrine and Covenants (Sec. 59: 9-14) we are commanded by the Lord to go to the house of prayer on the Lord's day and there offer our sacraments, for "this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High."

This commandment pertains more particularly to the Sunday services, and some may, therefore, possibly, consider the week-day meetings of secondary importance; at least, many Church members who loyally make an effort to attend on the Lord's day hardly give the other meetings a thought. But all the assemblies of the Church are important.

It is true that attendance at the sacrament meetings is essential for the maintenance and development of the spiritual life of the saints, but it is also true that none who is not by circumstances prevented from attending the other gatherings of the Church can absent himself from them without weakening his testimony, or obscuring the light which he has received. For that reason the Lord told the saints (Doc. and Cov. 59: 11, 12) that their vows shall be offered up in righteousness on all days and at all times, and not only on Sundays, but that on the Lord's day no other thing should be done. Even the food should be simpler on that day, in order not to entail unnecessary labor, "that thy fasting may be perfect, or, in other words, that thy joy may be full."

Sometimes Church members excuse themselves for their absence from meetings which they could attend on the ground that they hear nothing new there. The same old story, they say, is told over and over again. They know it all, and need not come to meeting to hear it repeated.

We do not admit the force of this argument of grumblers; nor even the truth of it. No one, who is led by the Spirit, comes to a meeting of Latter-day Saints, where the Spirit of God is present, without reaping some benefit. Even if he hears the same testimony he has heard before it will come to him with new strength, new life, just as the bread he eats to-day will renew and maintain his body, if he enjoys health, though he may have eaten a part of the same loaf yesterday. It all depends on himself. If he has the Spirit of the Lord with him, and love in his heart for his brethren,

he will always find something new in the testimonies borne in the congregations of the saints. Very often the Spirit will bring to his mind light on subjects on which he has been in doubt, though the speaker may not refer to them directly, for the operations of the Spirit for instruction and guidance are by no means limited to the platform or the pulpit. They are felt throughout the congregation by all whose hearts are "in tune" with the divine Spirit.

In the world people go to church, as a rule, to drink sparkling oratory, or to listen to profound philosophy, or perhaps to hear a "new theology," or to be entertained in some way. But the Latter-day Saints go there to commune with their heavenly Father in worship and to partake of the spirit of fellowship with the brethren, which can be had nowhere else. They also go there in order to be a help to their brethren, for so the apostle teaches us when he says: "Let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10: 24, 25). That is it. The saints meet in order to "provoke" one another unto love and good works; those who forsake the assemblies of the Church fail in this respect in a sacred duty toward their brethren.

There is another reason why Latter-day Saints should attend all the meetings they can, both Sundays and week days, and that is this, the Church is a missionary institution. Its aim is to spread the gospel light to every soul. Now, suppose that an enquirer comes into a meeting of the saints and finds three or four present out of fifty, or a hundred; will he receive the impression that the Church members themselves place any value on the gospel the elders preach? Will he not rather take a chill? What testimony can empty chairs bear to an enquirer? This fact alone should determine all Church members to come to every meeting of the Church. Possibly, the salvation of souls may depend on our faithfulness in this respect. If we want others to accept the gospel we must prove to them that we who profess to have accepted it value it as the pearl of great price. And this we can only do by faithfully performing the duties which are expected of us as recipients of the innumerable and inestimable blessings which the Lord gives us through the Church, and one of these duties is to attend the meetings.

It is natural for Latter-day Saints to flock together. We read that the apostles of our Lord, whenever the prison doors were unlocked and they were set free, "went to their own company" (Acts 7: 23). This was as natural as it is for a bird, when his cage is opened, to seek his own companions of the feathered tribe, or for the fish in the sea to swim with its own kind. The Latter-day Saints are one, and as long as they are sound in the faith they naturally meet whenever they can. When they do not feel the need of the companionship of the saints, there

is something the matter with them, and they should at once consult the great Physician who alone can restore their spiritual health.

J. M. S.

DESTRUCTION OF AN HISTORICAL BUILDING.

No single episode of the present war has occasioned so much unfavorable comment as the destruction of the beautiful Cathedral at Rheims by a German force. The Pope would not believe the report when he first heard it. He did not think it possible that such an act of vandalism could be perpetrated in this so highly civilized age. The Archbishop of Rheims was broken-hearted and wished to die by the ruins of the historical building. Even enlightened Germans regarded the bombardment as unnecessary for the success of the general war plans.

The Cathedral at Rheims was not only a national monument, but an inheritance handed down from past ages to the entire present generation of the human family.

"Nothing," according to one critic, "can exceed the majesty of its deeply recessed portals, the beauty of the rose window that surmounts them, or the elegance of the gallery that completes the façade." The rose window referred to was forty feet in diameter. In niches extending across the façade were statues representing the baptism of Clovis, and French kings. On the north side was a masterpiece of Gothic sculpture representing the last judgment, and the interior was renowned for its exquisite stained glass and costly tapestries.

This building is now a mass of ruins. The walls and towers are standing, but the woodwork, with its wonderful carvings, is gone. The rose window is broken, and many of the statues are hopelessly damaged. The bellfry collapsed and the bells melted in the fiery furnace. The Cathedral can possibly be restored, but the ancient works of art which perished can never be replaced. They are gone for ever.

A particularly sad feature of the destruction of the Cathedral was the death in the flames of thirteen wounded German soldiers. A number of victims had been carried into the church, and most of them would have perished but for the work of rescue by a French priest. He succeeded in getting them all out but thirteen, and but for his further effort in behalf of the wounded they would have been killed by the embittered populace.

It is only fair to state that the Germans justify the bombardment on the ground that the spire was used as a point of observation by the French; but this explanation does not satisfy public opinion. In olden times, when barbarian hordes overran the world, libraries were consigned to the flames, precious statues were broken to pieces, or carried away, cathedrals were de-

molished, or perhaps used for stables after they had been plundered of everything of value; but that was not modern warfare. Of late years statesmen of many nations have endeavored to rob war of some of its horrors, and general sentiment now brands unnecessary destruction of life and property as vandalism.

But war is war. There is no such thing as civilized warfare. When war breaks out, the laws of God and man are set aside for the law of brute force. In times of war men and women will do what they would be thoroughly ashamed of at any other time. That is one reason why civilization always is pushed back by war. That is one reason why the highest stage of civilization cannot be reached until the nations shall learn war no more.

J. M. S.

THE following quotation from John Fiske's volume, "The Idea of God," quoted in *The Christian Work and Evangelist*, is recommended to the thoughtful consideration of those who can see nothing but an absurdity in the doctrine of the Church on the Godhead. Fiske says: "To ascribe what we know as human personality to the infinite deity straightway lands us in a contradiction, since personality without limits is inconceivable. * * * But, on the other hand, it is no less true that the total elimination of anthropomorphism from the idea of God abolishes the idea itself." That is, in the opinion of Mr. Fiske, the idea of a personal God without body, or parts, is an impossibility. The scriptures teach us that man was created in the image of God. That is anthropomorphism. The Prophet Joseph Smith has only called attention to what the scriptures teach on the doctrine of the Godhead. The "Mormon" doctrine is the scriptural doctrine.

ATHEISTS do not like to scrub floors to prove their sincerity. They prefer going to church. At least this is the amusing story told from one of the military camps. One Sunday morning, so the story told in "The Passing Hour" in the *Courier* goes, when the men were paraded for church service, those who were Churchmen, Nonconformists and Roman Catholics were severally ordered to step forward. Then came the instruction, "Those who are Atheists stand out." It was responded to by a considerable number of the recruits. When the various detachments had been marched off for their respective services, the "Atheist" section was set to scrub out the barracks. Rumor has it that the ranks of this section had greatly diminished the next day.

ATHEISM tends to remove humanity from its peculiar position in the world, and makes it cast in its lot with the grass that withers and the beasts that perish.—JOHN FISKE.

EVERY LITTLE HELPS.

As I was reading last evening, under a very defective light, my thoughts wandered to the thousands in this world who sit in spiritual darkness, while the Latter-day Saints enjoy the most brilliant of lights: a knowledge of the true gospel of Jesus Christ restored to the earth in these the last days through the instrumentality of the Prophet Joseph Smith. I think it is our duty to do our little best to help others to enjoy the same light. You often feel discouraged after you have been explaining the gospel to a dear relative or friend, when it is rejected and you are told you are on the wrong track; but let me tell you, dear reader, that my friend tried hard, practically every day for three months, to get me to attend a so-called "Mormon" meeting. She always received this answer, "I am quite satisfied with my own church"—the Wesleyan Methodist. After having accepted a few tracts, I at last consented to come, to satisfy my curiosity.

She came for me, I remember, one Sunday evening, and I was preparing to go out when my mistress (I was in a situation at the time) overheard our conversation and politely told me I could not go out, and that if I dared to attend such meetings she would lock me up in the house. My friend went away quite disappointed, thinking her labors had been in vain. I managed to attend the Mutual Improvement meeting the following Tuesday, and I have only missed those meetings once since last November, when I first came to the Church. After the meeting one of the elders asked me if there were any questions I would like to have answered about their Church, and he invited me to come again to investigate. He said, "If we can help you to live a better life we shall be very willing to do so." I thought that was quite a different thing from what I had heard about the elders; for before I became acquainted with my friend I had never heard a good word from anyone about the "Mormons." I am thankful that I came to the meetings, for in this Church I have found happiness. I try to do my little best to spread this gospel, but I find it is not willingly accepted.

I was explaining the Word of Wisdom to a friend the other day, when she replied, "Why, Hilda, your Church has a school of hygiene attached to it." I thought that was not a bad impression to get of the Church, so I explained why I was going to fast the coming Sunday, the first in October, and to my surprise she said that doctors were now recommending a fast-day a month as a cure for blood impurities, for, she said, "As we need a rest from physical labor, so our bodies want a rest from digesting, for we have a certain amount of iron in our bodies which becomes inactive, unless we rest from eating, and drink as much water as possible to help the iron to circulate." I thought this was a splendid thing to know and one worth circulating among the Latter-day Saints, that we

might observe our fast-days for health's sake, as well as for fasting and praying, as commanded. I know I have been in better form since I gave up drinking tea and coffee. I sometimes am ridiculed for this by my non-"Mormon" friends, but I am determined to abstain from such injurious beverages. I have lost a few of my friends, of course, since I became a Latter-day Saint, but I have found the greatest of all friends, God, who never changeth, whose love can never die. If these words meet the eye of an investigator, may I ask him or her to search with a prayerful heart, forgetting what the world says about the Latter-day Saints. If they will do this, they will be brought to the knowledge of the truth.

HILDA PAYNE.

THE VARIETY SHOW.

IT rained all afternoon, and it is owing to this fact that I had the privilege of studying for three or four hours the principles of the gospel of Christ. There was a good deal of satisfaction in that study. It is uplifting to commune with the prophets, and to lose oneself in the contemplation of the great plan of God as it is described by them. Only those who have given their hearts and minds to the study of the Bible can understand the pleasure that comes from it.

I cannot explain just how it was that after such a delightful afternoon I voluntarily chose an evening's entertainment which neutralized, as it were, the sweet feeling of satisfaction and joy, and left my spirit troubled. It has made me thoroughly disgusted with all things in general and myself in particular. I have been to a variety theatre, the most popular one in the city. I passed by a lecture hall and a play-house where drama of a high quality is produced. The gay placards, the music, the crowd, all urged me on, and I gave way to a desire to be amused, and to that lazy attitude which prohibits intellectual effort and demands excitement. And now I am home again, tired and unhappy, my mind poisoned by unclean humor, my spirit nauseated, and my evening worse than wasted.

"Well," cries the cynic, "What did you see? What was there to offend your over sensitive, prudish, self-righteous self?" There was nothing, my friends, but what most of you have seen if you frequent the vaudeville theatre. I am not a prude. Neither am I self-righteous. I am human. I love music, I enjoy clever repartee and good, clean humor. But to-night we have had very little of these. There was one violin selection that was good, having something in it that was pure and elevating. It reminded one of a running brook of clear, sparkling water. There was something about it that touched. That is, it touched a few people. This performance was not well received. There was little applause and the vast audience breathed easier when it was finished. The

rest of the program we will pass over rapidly. The immodest, half-clad women, in paint and finery, singing senseless jargon to the accompaniment of ragtime music; the so-called comedian, with his coarse, unseemly jests; the juggler and the step-dancer, whom one could watch until the crack of doom without receiving a whit of benefit in any possible way, who never appeal to a single noble impulse, nor cause a noble thought—all these were cheered to the echo. Some of them had several curtains. In fact, the appreciation they received seemed to be in inverse ratio to the merits they manifested.

The audience now has dispersed. The individual members are thinking of what they have learned. I dare say that the hearts of many are gloating over the evil thought which the performance has suggested. To-morrow they will tell the "funny" stories to their friends. Many of them will be making every effort to retain in their minds the "catchy" ragtime songs they have heard. They will think and talk and cherish this show until next week. Then they will see another. How much room is there in such hearts for thoughts of religion or true education? Absolutely none. How many people are really happier or better for having gone? Nay, they are farther from God and infinitely farther from the conquest of self than they were before. Seeds of sensuality and frivolity, seeds of irreverence and sacrilege have been sown. They will bear fruit after their kind, and the tender plants of virtue, of honor, of self-esteem and refinement will be crowded out. Ought the saints of God to frequent the variety show?

Sheffield. ERNEST E. GREENWOOD.

A TESTIMONY.

I WISH to bear my humble testimony through the *Star* to the world, that I know the Church of Jesus Christ of Latter-day Saints to be the only true Church upon the earth. I can do this fearlessly, because I have obtained my knowledge from the right source. I was previously a member of the Church of England. I became dissatisfied with that Church because I did not get the benefit I needed. I seemed to desire something which had more power in it. While my mind was in this unrest I became acquainted with two "Mormon" missionaries. At that time I did not know what a "Mormon" was. I had never heard the name. I soon learned to know they were ministers of the gospel. I asked them to explain to me their views and what they taught, which they were very pleased to do. While in the first conversation with them I asked a question which I thought most important: Did they believe in baptism, confirmation, and the sacrament? They said, yes. Well, then, I said, you believe just the same as the Church of England.

They then began to explain to me their views. First they dwelt

on baptism, showing me that baptism was for the remission of sins, and that since a little child had no sin it was contrary to the teachings of Christ to have it baptized, for we read that He blessed them. Next they dwelt on the Godhead, showing me that the Father, Son and Holy Ghost were distinct personalities, as seen plainly in the baptism of Christ, "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." I then began to see the difference between their views and mine. Never had I heard the principles of the gospel explained with such depth as then. I became interested and read their literature. I grew to know more of the plan of salvation than I had ever known before. I felt convinced and asked to be baptized. I was baptized December 11th, 1907.

When my friends heard I was favorable to the "Mormons," they told me they were very wicked and a bad people. I never was in the habit of listening to such slanders, as I was determined to find out for myself. I was, however, troubled as to whether I had done right to be baptized, when I heard so many vile stories. I knew the only way to get a real knowledge as to whether they had the truth or not was through prayer, so the evening of the day of my baptism I prayed earnestly to the Lord to reveal to me whether or not I had done right by uniting myself to this band of so-called "Mormons." Never shall I forget it, because just as soon as I had prayed I was filled with the Spirit of God. All doubt was swept from my mind. I was unable to sleep for some time because I was so overflowed with the Spirit of the Lord, but early in the morning I fell asleep. I then had a vision. At first it was a dream, and in that dream I saw the world come to an end and I entered heaven. It would take too long to describe all of it here; but when I awoke from that dream my little room was in a blaze of light and the whole world was before my eyes just exactly as I had seen it in the dream. Although my room was so illuminated, I could not see anything because the vision was before my eyes. I could not understand what this meant. Suddenly it flashed into my mind that the night before I had been baptized, and it was given me as a testimony of the gospel.

I should like to make an appeal to those who have not yet sought their soul's salvation. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Seek for the truth, repent, and you will without doubt be led to a knowledge of the gospel. You will then have learned the lesson of how to get the most enjoyment out of this life, for it will bring to your soul peace, joy and happiness, and an assurance of eternal bliss in the life to come.

Beccles. A. T. CUSHION.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London (London conference), on October 7th, 1914, when Elder Floyd S. Leaver baptized one person into the Church of Christ.

A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London (London conference), on October 10th, 1914. Two persons were initiated into the fold of Christ through the door of baptism. Elders Raymond V. Barnes and Leo Eager officiated.

Releases and Departures.—The following named missionaries have been honorably released and sailed for New York, October 14th, 1914, per s.s. *Adriatic*: From the Swedish mission—Alma A. Olsen, Peter Magnusson, Alex R. Carlson, William Enoch Ryberg. From the Scandinavian mission—Sterling D. Madsen, Ole Andersen, James Archie Christensen, Oluf Anderson, Hans P. Wamsal, Thomas W. Jensen, Peter Johansen, Erastus H. Petersen.

Transfers.—The following named elders who have been laboring in the various missions on the Continent have been transferred to the United States, and sailed per s.s. *Adriatic*, October 14th, 1914, to continue their work in missions there, as follows: To the Northern States—John Peterson, Lawrence R. Nelson, Vic E. Erickson, Nephi E. Swenson, Hilmar E. Erickson, Erick H. Erickson, Lorenzo A. Oakeson, Olaf A. Olson, August G. Omer, Olaf L. Olson, Jörgen P. E. Rasmussen. To the Southern States—Joseph E. Lindberg, Otto A. Harrison, August E. Hedin, John Hallman, Walter Turnquist, Orland Davidson, Lars W. Nelson, Benjamin Everett Wilhelmsen, James C. Nielsen, Peter Eugene Johansen, Alexander Carlsen. To the Central States—Albert E. Blomquist, Homer Holmgren, Erick W. Johansen, J. Alma Janson, John A. Fjeldstrom, Rudolph A. Petersen, Hans E. Petersen, Henry R. Selin, Edwin J. Söderquist, Elick J. Sorenson, Chester O. Tranström, Floyd S. Weed, Joseph A. Carlson, Kenneth N. Schow, J. Edwin Jensen, Joseph O. Christensen, Andrew S. Knaphus, Fred S. Hess, Wilfred R. Jensen, Bernard W. Nash.

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